

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, JAN. 21, 1915.

NEW SERIES, VOL. XVII, No. 3

KINGDOM BRIEFS

The Lackawana railway will use only wireless telegraphic service.

The Northern Baptists have raised the deficit on their mission work reported to their convention in May.

A brother of Dr. M. O. Patterson has just returned home from the Baptist Hospital apparently well after a serious operation.

Our sympathy is with Brother J. B. Quin in the loss of his father on the eleventh. He was a long time and faithful servant of Jesus.

Magnolia is trying to get Brother W. E. Fendley to come back to Mississippi. He belongs here, having been loaned to Alabama just a short time.

Prof. Gilbert N. Brink, an experienced school man and educator, is made superintendent of educational work of the Northern Baptists, under the direction of the Home Mission Society.

Dr. W. L. Pickard, the new president of Mercer University, Ga., has also been elected president of the Education Commission and of Bessie Tift College. Three chairs for Pickard!

The Alabama legislature last week voted for a prohibition law and it is only necessary to secure the governor's signature. The present governor, however, and the one who comes this month into office are not prohibitionists.

A \$12,000,000 brewing company in Ohio recently went into the hands of a receiver. Prohibition is given as the reason. It must be prohibiting. We knew all the time that somebody was "slightly exaggerating" about prohibition not prohibiting. Let the good work go on.

Dr. J. M. Carroll, representing the Foreign Mission Board in its Judson centennial campaign, was in Jackson last week, conferring with Secretary J. B. Lawrence as to his plans. It is understood that this work will be launched at present in the northern part of the State, and later on work will be done in the southern half.

One of the worst calamities of modern times is the earthquake which shook Italy on January 13th. Reports are difficult to secure and slow coming in, but estimates vary from 20,000 to 50,000 killed. We are in a period of wars and rumors of wars and earthquakes. It is good to know that God reigns and our peace is that we are in His hands.

In December statements were sent to all subscribers in arrears. We appreciate deeply the response of those who have sent their renewals. But the number was not sufficient to relieve the paper of a great burden and from anxiety for the future. It costs a great deal of money to send out statements and it costs more to send somebody after it. We are compelled to ask the kind consideration of the brethren to give prompt attention to this matter, for only in this way can we make a paper worth while. We will do our best and ask the subscribers to do their level best, too.

A visit to the First church, Columbus, brought the editor into an atmosphere of delightful fellowship and work and worship. Pastor Vipperman is a marvel for Bible teaching, and Brother Puckett is an exceptional leader in Sunday School work. He is drawing dividends of joy out of his service. President Whitfield is a sample of their teachers and deacons, who puts his business ability and teaching knowledge into service in the church. Our home was with Brother Jno. R. Laws and his good wife. He is a growing Christian. We left him studying up for the prayer meeting several days ahead. Brother Harrington was away in a meeting at Artesia where he organized a new church and started them on the way rejoicing. We called on his better half; also visited the Industrial Institute and College, where about 800 girls are working joyously. The Columbus church has one of the best houses for work anywhere, and they say there are more givers than ever before.

The word of God speaks of giving money with a Christian motive as "this grace." It is repeatedly spoken of in Second Corinthians as a manifestation and reproduction of the grace of Christ. It is of a piece with His own disposition and work. Paul says, "Ye know the grace of our Lord Jesus Christ that though He was rich, He became poor, that ye through His poverty might become rich. Grace is both a disposition and a deed. It is the inward emotion and the outward activity. The exercise of the grace of giving by a Christian makes him in larger measure partaker of the grace of God; for it is said, as an inducement to give, "God is able to make all grace abound to you, that ye having all sufficiency in everything, may abound unto every good work." This is in accord with what John says, "Of His fulness have we all received and grace for grace," or grace upon grace.

The Mississippi Conference of our Methodist brethren has decided upon a summer school at Brookhaven, to be held presumably at Whitworth College. It will do a work similar to that which we have been doing at Blue Mountain and Hattiesburg encampments. Brother Galoway, who has been pastor at Hattiesburg Methodist church, and who has been a regular attendant at the encampment, is one of the moving spirits in the enterprise.

Missionary J. G. Chastain has recently stood examination on the last one of the eight books of the Normal Teachers' Training course, and, by our Nashville Sunday School Board, has been awarded the blue seal diploma complete with the nine seals.

Brother J. E. Byrd has just closed a Sunday School training school and revival meeting at Poplarville, in which the attendance at Sunday School increased from 100 to 200, and forty-seven people were received for baptism.

Dr. E. Y. Mullins has the sympathy of all the brethren in the loss of his mother at Corsicana.

Over 1,000 people professed faith in one day at the "Billy" Sunday meeting in Philadelphia.

The Panama canal cost more than one-third of a billion dollars.

Brother Simmons presented the hospital work at Edwards Sunday and they pledged him \$250 for its support.

The Word and Way says there are several churches in Missouri furnishing the denominational paper to every family in the church.

We have received a letter signed Emma McCurdy, which we cannot answer for lack of the postoffice address. Information will be appreciated.

Dr. A. H. Strong, whose books on theology are among the best, was married January first at Deland, Fla. He begins the new year renewing his youth.

The editors of the Christian Index say they have had to look elsewhere than the paper in the last year for food and raiment. Here's the hand of a comrade, brethren.

It is said the crowds attending the "Billy" Sunday meetings in Philadelphia are the largest that ever went to hear any man preach. A great many cannot get in who seek admittance.

The meeting at Clinton has begun well. Dr. L. R. Scarborough began preaching Sunday. Already there have been conversions and additions to the church, and the people are hopeful. The Christians over the State should constantly remember this meeting in prayer.

In an article in the Baptist Standard the editor of The Baptist Record said that W. A. McComb had accepted the work as secretary of the Mississippi Baptist Education Commission. It was true at the time of its writing, but the Foreign Mission Board was unwilling to release him and so he continues helping the Judson centennial.

The courts in Georgia are having a hard time enforcing the laws against selling liquors, because the "clubs" in the cities maintain "lockers" where liquors are sold in violation of the law, and the club members are high-flyers who influence the grand juries and the courts and paralyze justice. And yet some people in Mississippi are blandly encouraging similar "country clubs" to the risk of morals and religion.

The enforcement of prohibition in many countries in Europe today is justified on the ground that the intensity of life under war conditions and the demand for every man to be absolutely at his best requires that men let alcohol alone. This is true; and it is also true in times of peace. Life is too tense, responsibilities of modern life are too great for man to be less than his best. But it takes war to open some people's eyes. There is no place for waste in our lives today. The "survival of the fittest" makes it imperative that liquor shall go, and there are some other things that will have to go with it. Many lines of business do not permit of smoking while on duty. The sentence of judgment is on its head.

CONTRIBUTED ARTICLES

BAPTIST CHURCHES AND OTHER CHURCHES.

(E. L. Wesson.)

(Continued from last week)

Presbyterians differ from Baptists concerning baptism by making it the rite of a mission into such a "visible church" as "cut of which there is no ordinary possibility of salvation." See Confession of Faith, pages 138, 139 and 148. Baptists and Presbyterians agree that baptism is one act by which persons are admitted into a "visible church," but they differ about the kind of a thing that "visible church" is. Baptists do not believe that it is such a thing as that out of which "there is no ordinary possibility of salvation." Baptists believe that the kind of visible church into which one is admitted by baptism is simply and only a body of professed believers in Jesus Christ who, like the one being admitted into their number, were baptized upon a profession of their faith in Christ, and are banded together for worship and service, etc. No salvation connected with being admitted into this body whatever, but a profession of salvation. The one being admitted should be already saved by grace through faith in Jesus Christ.

Baptists and Presbyterians also differ concerning baptism in this: Presbyterians hold that baptism is a sacrament, while Baptists hold that it is not but is only an ordinance. They also differ in this: Presbyterians hold that baptism has an "efficacy" in it, and that this "efficacy" is such that, "by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto." See Confession of Faith, pages 152, 153. Presbyterians also hold that baptism is a means of salvation. See Confession of Faith, page 338, question 161. Baptists do not believe that. They hold that it is a profession of salvation already received by grace through faith in Christ. Neither do Baptists believe that there is any "efficacy" whatever in baptism. They believe that it is a duty enjoined upon believers in Christ, God's children, and that the blessing received in being baptized is not because of any "efficacy" in the rite itself but God's blessing or approval of the obedience of His child which blessing is bestowed directly by the Holy Spirit, independently of anything in baptism itself, for there is no efficacy in baptism. This is a very essential point of difference between Baptists and Presbyterians concerning baptism. Another point of special difference between the two peoples concerning baptism is brought out in the Confession of Faith, page 343, question 167. This question asks, "How is our baptism to be improved by us?" Then the answer is given: Baptists do not believe that their baptism needs to be improved.

They hold that they were baptized correctly when they were immersed in the name of the Father, and of the Son, and of the Holy Ghost; therefore that they finished that requirement. The idea of improving baptism is, as Baptists see it, strange language. We may improve ourselves by thinking of what is connected with baptism, but our baptism was finished when we came up out of the water. God has nowhere in His word said anything about "improving our baptism." Our baptism is not affected by anything we can do afterward. As Baptists see it, baptism is simply a profession of personal faith in Christ and an act which symbolizes much of the doctrine of Christ. Baptists lay stress on the symbolisms of the rite and on the importance of administering it as delivered because obedience requires that, and because nothing else will set forth in symbol what the rite signifies except the act which Christ commanded. Love and loyalty demand that we do this, and we do it for that reason and not because of any "efficacy" or virtue, or benefit, whatever, in the ordinance. But the chief point of difference between Baptists and Presbyterians is expressed by the fact that Presbyterians make of the ordinance a rite essential to salvation by holding that it is an act by which persons baptized are admitted into a "visible church," out of which there is no ordinary possibility of salvation. Baptists believe no such thing.

As to the Methodists and Baptists concerning baptism, there is much difference. First, Methodists hold that baptism is a sacrament and Baptists do not. Baptists hold that the rite is only an ordinance. The difference between a sacrament and an ordinance is this—a sacrament is considered as possessing a sacredness due to something in itself; while the ordinance is considered sacred simply because of the one who ordained it. See Standard Dictionary, under "sacrament." That is a big difference. In the second place, Methodists and Baptists differ concerning baptism in that the Methodists hold that baptism is something by which God "doth work invisibly in us," and Baptists do not believe that. The Methodist Discipline of 1914, page 7, article 16, says of baptism, as a sacrament, that it is "a sign of grace, and of God's good will toward us; by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." Baptists do not believe that God works in us "invisibly," nor in any other way, by baptism. Baptists believe that God works in us solely by His Holy Spirit. The teachings of God, which are symbolized in baptism, are made more vivid to the mind and may thus be used to bless by stirring up the affections and emotions, but it is the Holy Spirit that does this in us and not baptism. Baptists do not baptize to get benefit from baptism, but to obey Jesus Christ. Baptism outwardly symbolizes what Christ has done for us,

what the Holy Spirit has done and is still doing in us, and what we have done; namely, died unto sin and been made alive unto God through Jesus Christ our Lord. Baptists do not baptize to have God work in us by the ordinance but to publicly put on Christ before men. It is written, "Know ye not that so many of you as were baptized into Jesus Christ have put on Christ." Put Him on, not put Him in. Baptists are the only so-called "orthodox Christians" on earth who do not hold baptism to be a sacrament, and who do not hold that somehow baptism is connected with salvation, or that baptism is itself beneficial to those who receive it. Baptists simply baptize because our Lord commanded it. Their consciences demand that they be baptized because He said so. When they are baptized, according to His word, they receive "the answer of a good conscience." The consciousness of having obeyed their Lord. But they do not believe that God works "invisibly in us" by or in the ordinance. You can see these vital differences. Baptists are the only denomination of Christians who do not, judging from their books, hold that baptism is somehow efficaciously used for the good of the soul. Baptists stand by themselves here. Baptists look to nothing whatever in baptism for any kind of divine inworking nor for any kind of efficacy. They hold that all blessing received is God's direct blessing, bestowed upon His children by the Holy Ghost, as a Father's approval of loving obedience. Therefore Baptists hold that none should be baptized except those who believe that they have been born of God. These are all vital differences. The "mode" of baptism is important, but it is the teachings about baptism that are vital. Therefore I leave the question about the "mode" unnoticed that I may show you the vital differences in the teachings held about the thing itself. The teachings about what baptism is and what it does make us differ so that no real Baptist could be what any of the others are, even if all baptized by immersion, without the teachings were changed. These facts need to be shown.

A CORRECTION.

In the January issue of the Home Field, page 19, under the heading "A Study in Efficiency," in the second line, reading "towns up to 25,000 population," should read "towns up to 2,500 population."

A. C. CREE.

JESUS, THE MODEL TEACHER.

I desire to emphasize for the benefit of all teachers of our Sunday Schools a point that was stressed in our normal training class last Sunday, as we were about to enter upon the study of how to teach.

The point was made that Jesus should be taken as our Model Teacher. Of course we readily agree to that, but do we agree to it understandingly?

It is said of Jesus that "They were astonished at His teaching; for He taught them as having authority and not as the scribes." It seems that there was some

marked difference between the teaching of Jesus and the teaching of the scribes. The difference evidently was in the "authority" with which they taught.

There are two sorts of authority that one may exercise. One is an assumed authority and the other is a vested authority. Jesus was clothed with authority from God. He held a commission from the Father. He consistently maintained, in all He did and said, the attitude of one carrying out and executing a commission.

When Jesus was about to leave this world, after having fulfilled His mission, He clothed His disciples with the same sort of authority that the Father had vested in Him. In order that they might never question their right to speak for Him, He placed over the commission He gave them this emphatic statement: "All authority hath been given unto me in heaven and on earth." He then passed on to His disciples the commission to go teach.

I believe the thing that gave force and vitality to the teaching of Jesus, as contrasted with the perfunctory teaching of the scribes, was the fact that Jesus taught with the conscious power and authority of God back of Him. I believe also that every Christian teacher who knows the Word of God, and who takes his Bible in hand to teach it, has the right to feel assured that all authority in heaven and on earth is back of his teaching. To realize this deep in your heart is to be carrying out your part of the Great Commission. To walk out on this assurance is to follow the lead of Jesus as your Model Teacher.

N. T. TULL.

Brookhaven, Miss.

ASSURANCE.

L. R. BURRESS.

Assurance is the firm persuasion of the certainty of anything. The assurance that the Bible contains God's revelation to man, warning against evil and teaching the plan of salvation and a godly life through Jesus precedes personal salvation. "How can they believe on Him of whom they have not heard?"

The assurance of understanding is equal to one's knowledge of the truth which teaches man's duty to God.

The assurance of personal faith in Christ is the firm belief that one has security in Christ as Redeemer. One may not be able to say, as Paul did "I know whom I believe," but can say, "I know I believe in Him whom Paul knew, and am persuaded that He is able to keep that which I have committed unto Him against that day."

God has planned for man to "grow in grace and in knowledge," and thus come "unto all riches of the full assurance of understanding, unto the full knowledge of the mysteries of God, even Christ." (Col. 2:2). This assurance is progressive even after the judgment. "Faith is assurance of things hoped for, a conviction of things not seen." The factors of faith are assurance and hope. Since all Christians are children

of God by faith in Christ Jesus, assurance is a birthday gift and is cherished in the "hope set before us in the gospel," as "Christ in you the hope of glory," "hope laid up for you in heaven," "which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

"Hope, as an anchor firm and sure, holds fast

The Christian's vessel and defies the blast. The soul reposing on assured relief, Feels herself happy amidst all her grief."

A man's religion consists of the things he is assured of, though few, rather than of many things he would like to know and believe. The assurance of safety is the comfort of Christian life. A Christian may be overtaken in a fault, and "taken captive by Satan at his will," but like an imprisoned soldier deplores his prison life and longs to be again on the battle line, fighting for Him who "sealed him with the Holy Spirit unto the day of redemption."

Assurance is Not Assurance.

Here may be a hidden snare or a pitfall. There is quite a difference between correct elementary knowledge and a smattering conception of superficial knowledge. There are those who are "ever learning and never coming to a knowledge of the truth." (1 Tim. 2:4). Let each examine himself to see if he is in the faith.

First. Assurance takes up the profession of religion without an experience of the new birth. "Ye must be born again." A child without a birthday is a monstrosity. Light and the new birth are instantaneous.

Second. When one takes the external works of his life as convincing evidences of Christian life. Hypocrites can do all such. "Such have the form of godliness, but deny its power."

Third. When one indulges self-confidence and self-complacency rather than deny self and bear the cross.

Fourth. When one follows a business that is conducive to evil. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of the Lord."

Fifth. When one loves the profits of his business more than the progress of godliness. "Seek first the kingdom of God and His righteousness and all these things shall be added unto you."

Sixth. When one loves his companions in business or his associates in the world more than the fellowship of Christians. He that loveth not his brother is in darkness. "Know by this that ye have passed from death unto life because ye love the brethren."

Seventh. When one oppresses the weak, to strengthen himself, claiming that the ends justify the means, and many other things, making Christianity second. A solemn and detecting question the risen Lord put to Peter: "Simon, son of Jonas, lovest thou me more than these?" meaning, "Do you love me more than you love the profits of your business, or more than you do your associates in business, and above all, do you love me more than all else?"

In my youth I had a friend who by nature was near-sighted. He had never seen a landscape, nor beheld a mountain. Someone put near-sighted glasses over his eyes. Instantly he saw a new world.

"God who commanded light to shine out of darkness hath shined into our hearts to give the light of the glory of God in the face of Jesus Christ."

Assurance may observe rules in life. Assurance says, "Lead me in paths of righteousness for Thy name's sake."

Jonesboro, Ark.

STATEMENT FROM DR. LIVINGSTON JOHNSON.

Baptist Mission Secretary of North Carolina.

The men's missionary meeting held in Durham last spring was one of the most helpful meetings that the Baptists have ever held in this State. This was true for several reasons:

1. The program was a very attractive one. The speeches were short and spicy. There was a snap and go about the meeting that you do not find in a convention. There was not a dull moment during the meeting from beginning to end.

2. The meeting was not burdened with any administrative work. It was purely for counsel and inspiration. This was something entirely new with our people, for every regular state convention must, of necessity, have quite a good deal of business injected into its program. Opportunity was given for the expression of personal experiences, and for an exchange of view, for which there is no time in a regular state convention.

3. Coming as it did in March, which is an off-season with business men, there were scores in attendance upon this meeting who do not usually attend the meeting of a Baptist state convention. These brethren took part in the discussions and received inspiration in regard to our mission work that they had not known before.

4. As a result of the Durham meeting, mission campaigns were held in several associations, and these are preparing for similar campaigns this year and other associations will institute campaigns.

With best wishes, I am,

Cordially yours,
LIVINGSTON JOHNSON.

We are advised by Mr. E. E. Leader, of Meridian, that the Southeastern Passenger Association has issued a tariff giving reduced rates on tickets to the Baptist Men's Convention in Meridian in effect beginning February 8th and ending February 15th, from points in Mississippi. This will make the fare one and one-third fare plus twenty-five cents. This means that there will be no confusion and trouble because of having to secure certificates and having them signed and countersigned. Meridian is a good place to go at any time and during the convention will be the best time to go.

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P. I. LIPSEY, Editor

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped. Ordinary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

It is good to go back to the beginning when the gospel was new and the Spirit led the church as children of the King to find out what He wishes us to do. There be some who would take counsel of the age to learn what the church should do and what it should not do. To be sure the church must live in the present and like men in the world learn whatever the age has to teach and do the service that the age demands. But there is a more excellent way, to learn the lessons of the past where results are already determined and the consequences of action are known with mathematical certainty and not left to imagination, speculation and guess work. The past helps us to interpret the present, and the present is in its turn a help in interpreting the past and with it the Word of God.

Going back to the days that followed Pentecost when the power of the Spirit was upon the church, we read that "They who received the Word were baptized (and there were added unto them in that day about three thousand souls). And they continued steadfastly in the apostles teaching, and in fellowship and in the breaking of bread and the prayers." Here are four things that are included in the essential services of the church. The first is that they continued steadfastly in the apostles' teaching or doctrine. People must be taught the Word of God or they cannot be or do what He requires. There is a disposition to speak today of the Sunday School as the teaching service of the church, and to delegate the matter of teaching to others than God's appointed ministers. Let us use all that is useable in the church or Sunday School to teach the Word of God, but let no preacher imagine that he is free from the responsibility of indoctrinating the people in the fundamental truths of the Christian religion. We can't take it for granted that the people know them for they do not. Conversion is a great event, it opens the way to all the rest, but not even those converted at Pentecost were without the need of teaching. A preacher is not merely an exhorter; least of all is he to bring into the pulpit namby pamby speculations of modern dreamers. Let him hark back to the teaching of the apostles.

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The second thing that engaged them was what is called the fellowship. This is a word that looks both ways. There is a fellowship of participation and a fellowship of distribution. We have fellowship in God's house, and service and truth. There is a brotherhood of union in Him and the things of His kingdom. But equal emphasis must be put upon the fellowship of distribution or sharing with others the gifts and grace He has bestowed on us. This was a characteristic of the life and work of the apostolic church at Jerusalem. They counted not what they had as their own. It was their religion and their joy to divide it to those who had need. The people who are strong on doctrine and weak on giving might learn a useful lesson here.

The third service in which they engaged as an act of worship was the "breaking of bread." This could have been nothing else than the observance of the Lord's supper. It was a part of their regular worship and was "often" observed. We are losing, have already lost much out of our present-day meetings for worship because we neglect this memorial of the Lord. It should not merely be observed by all the church, but it should be frequently observed by the church. It is the highest and most solemn act of worship. We have reacted from Romanism and Campbellism till we hardly act at all in many places in this holy ordinance.

The fourth item in this plan of worship is "the prayers." You notice that it is in the plural number. It was one of the most conspicuous and powerful parts of the worship in apostolic times. It did more than preaching. It is to be feared that in many modern congregations the praying is patiently endured by a large part of the congregation rather than personally participated in by the congregation. It is the great unused force of the church. Heaven and earth are moved by it. Nothing was undertaken without it and every great and significant event in Scripture was preceded or accompanied by it. Some one has said that we talk a great deal about praying, but few are actually engaged in it. The excellency of Christian character we admire in others, the work they accomplish the conquering power in the church can be secured by a return to the apostolic program which includes "the prayers."

Some of our missionaries in China and perhaps elsewhere are exercised about the converts being or becoming mercenary in their religion, being good or active in service for a consideration. There is nothing new in this danger, nor is it a difficulty that is met on mission fields alone. It has always been true that the gospel and the work of the kingdom furnished occasion for the exhibition of this form of selfishness and sin. It is a difficulty to be reckoned with and contended against in every century and every community. There were those who followed Jesus for the loaves and fishes, and there were some in

Paul's day who thought of godliness as a means of gain. There is hardly a pastor anywhere but at some time, perhaps many times, has been the object, if not the victim, of this temptation. Never mind about charging it up to the man who gets a big salary or who accepts a larger one. The man who hardly gets enough to keep soul and body together is just as surely tempted. He may even have a stronger temptation to meet because of his living so close to the line of need. Even an editor may be subject to the peril of using his office or his work to make a living out of it instead of ministering to others.

There are still some with the unchastened temper of Peter who ask, "What shall we receive?" In this day of organized mission effort and special agents for particular work, we are too prone to let the other man do the work because he is paid for it, or to ask pay from somebody else for doing what we ought to be glad to do for the Lord Jesus. Some men allow neglected neighborhoods to go without the gospel, which they might preach to them without much difficulty because there is a State Mission Board to look after needy fields. Some will only preach to a destitute field or a wayside schoolhouse on condition that the board will pay them for their trouble.

Are we therefore to condemn the boards because men are thus weak or tempted? As well say we are to condemn the gospel itself because it makes such temptations possible. The gospel brings to light the weakness and sins of men in order that they may be destroyed. As long as the seed slumbers in the ground it is a possible source of trouble, but when it springs up, then is the time to use the hoe and plow to kill it. The thoughts out of many hearts are to be revealed. This is one of God's ways of searching us and knowing us. He not only searches us with His Word, but He tries us by experimenting, by putting us to work, by testing us out. The motive in religion is as essential a quality as the act or conduct. The motive comes to light as we progress with the work. It is our business to discover it and deal honestly and faithfully with it. Mixed motives may keep us going for a while, but only love endureth all things. Other things fail and pass away but love, with faith and hope, abides.

We are not to think that others who manifest mercenary motives in a gross form, are alone subject to the temptation, but let each one examine himself. It was Satan, who looking cynically on another, said, "Doth Job serve God for naught?" To be critical of others brings us under the judgment of God. To be severe on ourselves is to be like Paul who buffeted his body, "beat it black and blue" and kept it under lest after having preached to others he himself should be a cast away. It is not simply the Chinese convert but the missionary and the pastor at home and the man in the pew and in business, who is subject to the temptation to make religion serve his selfish ends. Ye ask and receive not because ye ask with unbelief that ye may consume it on your own pleasures.

Thursday, January 21, 1915.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending the price to The Baptist Record, Jackson, Miss.

Exposition of Romans, by E. C. Dargan, D. D., LL. D. This is one of the series of commentaries gotten out by the Sunday School Board, sufficiently concise and reasonable in price to put them in reach of everybody and useful to the average man or woman. There is no better expository preacher anywhere, certainly since the death of MacLaren, than Dr. Dargan. His ministry is full of soul-food with the highest percentage of food value. He is a lover of the Word and revels in preaching it. The secret of his work may be seen in this little book on Romans where he lights up every passage that he touches. A reverent mind and the Book are like the matches made to strike only on the prepared surface of the box they come in. They are made for each other and necessary to each other. These conditions are met in this exposition of Romans. If anybody is looking for strength in his own life and a quickening that will help him strengthen others he ought to get this little book. Price, 75 cents, postpaid.

The People's Prayers is a small volume containing the prayers of a layman Geo. W. Coleman at the Ford Hall meetings in Boston on Sunday evenings. They are by a man of gentle and generous spirit in a meeting designed for instruction of a conglomerate multitude. They are probably by a devout Christian but one who seems afraid to pray in that particular congregation in the name of Jesus. Prayers that are not in His name cannot be true prayers. The author thought doubtless that he was doing the best he could under the circumstances where good men had advised against praying at all. They are all brief. There are also a number of short poems which were sometimes substituted for praying.

Published by the Griffith & Rowland Press, Philadelphia; 93 pages; 50 cents net.

Dr. Lawrence being asked to act as superintendent of the Education Commission, thinks that it will be possible to secure two brethren to make the campaign for the \$100,000 now needed for the Woman's College and Clarke College. They are two of the best men in the State and the Lord has abundantly blessed them in their work. Announcement of the names will be made as soon as matters are definitely settled and work is expected to begin February first.

Brother W. R. Cooper writes: "Dr. Cree was with us here (Sumner) and preached four great sermons. We are still in the campaign. Brother Measells has a good grip on his church and town. He and his wife are doing a great work and are popular."

Brother J. H. Newton returns to Mississippi exchanging his pastorate at Gordo, Ala., for Caledonia and vicinity.

THE BAPTIST RECORD

The Belen Baptist church is looking for a pastor for one-fourth time. Write Dr. G. W. Johnson.

W. I. Allen moves to Pheba where he is pastor and may be secured for one more Sunday in each month.

The Baptist Hospital in Jackson has ordered the whole house screened in preparation for warmer weather.

Dr. A. C. Cree spent a few days at Columbus, West Point, Greenwood and Indianola, looking after enlistment work.

Any one in Sunflower Association may get a copy of the convention minutes by sending five cents for postage to L. F. Gregory, Shelby, Miss.

The Yalobusha Baptist Association workers conference will meet at Charleston on February 5-7. They have a program that will help anybody attending.

In an effort made recently in the United States Senate to make the District of Columbia dry, we are glad to see that Senators Williams and Vardaman, of Mississippi, voted and spoke in the interest of the prohibition fight. They deserve the thanks of all good Mississippians.

Mr. F. M. Coleman, Jr., now teaching at Utica will be a candidate for superintendent of education in Hinds county. He is a native of the county, member of a prominent family, graduate of Mississippi College, and now in charge of the graded school at Utica. He has also studied at the University of Chicago. We do not know a man that would do the work better.

The Word and Way says what we need is less "wish bone" and more "back bone," which saying is true. A "wish bone" lies close to a "chicken heart." The times demand a courage born of faith in God. There is need of men like Paul who said he couldn't leave his post because there was an open door and "many adversaries." The many adversaries only made him more determined to stay. There is no need of turning up our toes because there is opposition or difficulty.

ITINERARY IN NORTH MISSISSIPPI.

J. P. Harrington.

Association.	Place of Meeting.	Meeting.
Lauderdale—Meridian	Feb. 1
Mt. Pisgah—Union	Feb. 2
Oktibbeha—Suquiline (near Philadelphia)	Feb. 3
Louisville—Louisville	Feb. 4
Chester—Sturgis	Feb. 5
Men's Convention, Meridian	February 9-11.

The rest of the itinerary will appear next week.

FACTS ABOUT "BILLY SUNDAY—THE MAN AND HIS MESSAGE."

In "Billy Sunday—the Man and His Message" we feel that the world is given a book that will have a more potent influence for good than any book issued in our generation. By those who know him best Mr. Sunday is considered the greatest force for righteousness in the world today.

Authorized by Mr. Sunday. This new book contains the heart of Mr. Sunday's gospel message arranged by subjects, and is published by special agreement with him for the use of copyright material and photographs. It is a work that will make its influence felt in any home and that will furnish new weapons of power to ministers, teachers and others interested in religious work.

The book is issued in two styles—one selling at \$1.50 net, which will be printed on extra quality of paper, with illustrations printed in black ink on one side of sheet, and bound in rich cloth with gold stamping on side and back. The \$1.00 edition is bound in cheap cloth, printed on lighter weight paper, and the cuts are printed on both sides of sheet. Book for book, the \$1.50 book is worth more than the difference in the retail price, but the \$1.00 edition has been prepared to give the book the widest circulation.

The book will be sent postpaid on receipt of price by The Baptist Record, Jackson, Miss.

BAPTIST MEMORIAL HOSPITAL

Memphis, Tenn.

Under new management. One of the finest fireproof buildings in the South; splendidly equipped. Open to all doctors alike. Non-sectarian as to guests or charity patients.

Forty charity beds, Eighty pay beds, from \$1.75 per day up. We invite you to come and will give best attention and service.

A. E. JENNINGS,
WILL DOCKERY,
JACK GATES,
J. N. BROWN,
Supervisory Committee.
P. C. WILKS, Manager.

Last Sunday Dr. G. S. Dobbins spoke to his church at Gloster about The Baptist Record, with the result that the church has undertaken to place the paper in every home in the church. A committee is now at work on it. This can be done where the pastor and the church take hold of it with the purpose to do it. The church at Gloster is under the burden of building.

S. D. Gordon, whose devotional books, "The Quiet Talk Series," have reached more than a million circulation, has been holding meetings in various churches this week in Jackson. It is wonderful what grip he gets on the men of the city.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Everything is opening up encouragingly.

Reports received show that several churches have already joined the Bible Givers Band.

Brother Harrington writes that Southside, Meridian, has put in the Southern Baptist Convention envelope system with the result that mission pledges went up from about \$300 to \$700. Good for Southside.

W. R. Cooper writes, "I am in on the proposition to get one hundred churches to join the Bible Givers Band. The churches at Morehead and Rosedale have already adopted this system and Boyle, Drew and Sumner will adopt the system soon. It is the only solution of our problems." Good for Cooper. Now let every pastor fall in line for a campaign looking to efficiency in our methods.

The Association-to-Association Campaigns.

We are sending out this week programs and itineraries for the association-to-association campaigns. You see there will be two—one for North Mississippi, with J. P. Harrington leading, and one for South Mississippi with Zeno Wall leading.

The programs for the two campaigns are the same. The purpose of the meetings are the same. Let us make these meetings great inspirational forces.

Suggested Program.

The subjects for consideration may be selected by the local leaders. The subjects below are suggestive and unless other program is prepared will be used.

- I. The Bible Plan of Financing the Kingdom.
 1. The Every-Member Canvass.
 2. The Southern Baptist Envelope System.
 3. How, When and Where to Send Money.

II. Missionary Days in the Sunday School.

1. Preparation for the Day.
 - (a) The Pastor's Part.
 - (b) The Superintendent's Part.
 - (c) The Teacher's Part.
2. How to Arrange for the Offering.
 - (a) Fixing the Aim.
 - (b) Working by Classes.

III. Reaping the Harvest.

1. Preparation for the Reaping.
2. How to Take a Mission Offering.
3. How to Get Every Member to Give.
4. How to Enlist the Churches in the Association.

IV. Enlistment.

1. Church-to-Church Campaigns.
2. Preachers or Pastors—Which?
3. Laymen's Teams.
4. News from the Mission Fields.
- V. At Night an Inspirational Address.

Conference for Women.

There will be a conference for the women led by the associational superintendent, assisted by a special representative of the W. M. U. work of the State. Miss Lackey cannot get to all the meetings, since two campaigns are running at once—one in South Mississippi and one in North Mississippi—but she will make all she can, announcing in advance the meetings she will attend.

Force of Workers.

The local forces in the association will be assisted by two or three workers led by Enlistment Missionary J. P. Harrington in North Mississippi and Enlistment Missionary Zeno Wall in South Mississippi.

Dr. W. H. Smith and Dr. C. D. Graves of the Foreign Mission Board, will give two or three weeks. Their dates will be sent in advance to the places they are to make.

There will also be a couple of returned missionaries if two can be secured. This will be definitely announced so that there will be no disappointments, unless sickness or something of that sort prevents a speaker from making his dates.

We are also arranging for the assistance of pastors in this work. We are asking some of our leading pastors to give a week of their time. Definite announcement will be made in advance so that each place will be provided for.

An address by a returned missionary, a missionary secretary, or State vice-president or pastor. This meeting will be announced in advance, also speaker and subject.

Itinerary for South Mississippi.

Association.	Place of Meeting.	Date of Meeting.
Lauderdale—Meridian	Feb. 1	Feb. 1
Liberty—Pleasant Grove (Quitman)	Feb. 2	Feb. 2
Chickasaw—Waynesboro	Feb. 3	Feb. 3
Leaf River—Leakesville	Feb. 4	Feb. 4
Men's Convention at Meridian	Feb. 9-11	Feb. 9-11
Lebanon—Ellisville	Feb. 15	Feb. 15
Hobolochitto—Poplarville	Feb. 16	Feb. 16
Tallahala—Moselle	Feb. 17	Feb. 17
Perry County—Richland	Feb. 18	Feb. 18
Bay Springs—Bay Springs	Feb. 19	Feb. 19
Saturday and Sunday.		
New Liberty—Mize	Feb. 22	Feb. 22
Pearl Leaf—Mt. Olive	Feb. 23	Feb. 23
Strong River—Mendenhall	Feb. 24	Feb. 24
Hopewell—Forest	Feb. 25	Feb. 25
Rankin—Pelahatchie	Feb. 26	Feb. 26
Saturday and Sunday.		
Lawrence—Monticello	March 1	March 1
Jeff Davis—Prentiss	March 2	March 2
Pearl River—Columbia	March 3	March 3
Lincoln—Brookhaven	March 4	March 4
Bogue Chitto—Fernwood	March 5	March 5
Saturday and Sunday.		
Mississippi—Liberty	March 8	March 8
Carey—Gloster	March 9	March 9
Union—Pattison	March 10	March 10
Copiah—Crystal Springs	March 11	March 11

MISSISSIPPI BAPTIST HOSPITAL.

We have spent the first month in the new building and give you some data concerning our experiences.

The first patient cared for in the new building was a benevolent patient. The first operation was of the same nature.

Thirty-seven patients have been cared for in all in the new building and we have had one death.

A complete course of lectures for the nurses has been inaugurated including a course in Bible study.

Many friends, both individually and in societies, have been very generous in helping us to furnish the rooms and wards, and while the furnishing is not yet complete, we are where we can care for patients far better than in the old building.

Mr. P. S. Stovall, of Clinton, the present State treasurer, has favored us with the use of a fine Jersey cow. This is the fulfillment of a promise made to Miss Stamps when he was treated here last year. He told her then that he would lend the hospital a cow whenever it needed one.

The hospital has been fortunate in securing Mrs. Bessie Smith, of Columbia, as bookkeeper and matron. She has proven herself capable in both positions before coming to the hospital, and while the superintendent and head nurse have had their salaries reduced to make her presence possible, we feel that the hospital shall be greatly benefited by the new arrangement.

One of the best things sent to the hospital this year is a rolling chair, presented by Mr. J. R. Davis, of Bond, Miss. It is both very useful and also a great relief to many. Should there be someone else who has one that he does not need, it would be appreciated very much here.

The hospital is now prepared to take care of about forty patients at one time and we can care for them at prices ranging from \$2.00 to \$5.00 per day. Of course we shall continue to do benevolent work and expect to do more of that this year than ever before. This benevolent work is to be done without consideration of creed.

The hospital also hopes to do a great deal of co-operative work. By this we mean where the hospital shall bear part of the expense and the patient or friends of the patient bear part.

The management shall be glad to answer any letters desiring further information concerning the hospital, but let us add just here that we are not now in need of further applicants for our training school for nurses.

With hope and courage for the work of the year before us, with a keen sense of appreciation for the favors and sympathies of the friends of the hospital in the past, and a plea for your sympathy and prayers for the future. I am

Your humble servant,
BRYAN SIMMONS.
Jackson, Miss.

GIFTS FROM THE SUNDAY SCHOOL BOARD.

It is the policy of the Sunday School Board, in making appropriations, not to make promises in advance for future redemption, but simply to make such gifts from time to time as may be justified from the current condition of its finances.

We are gratified to announce that the board, in the monthly meeting for January, made appropriations in cash aggregating \$42,000, and nearly \$1,000 in colportage supplies. These cash gifts were distributed to denominational enterprises, as follows:

1. Five thousand dollars to the Home Mission Board in Atlanta, for its church building fund.

2. Seven thousand dollars distributed among the several State Mission Boards having Sunday School men in the field.

3. Ten thousand dollars to the Foreign Mission Board, Richmond, Va., divided equally between its current work and its Judson memorial fund.

4. Ten thousand dollars to the Woman's Missionary Union of Baltimore for the new building of its Woman's Training School at Louisville, Ky.

5. Ten thousand dollars to the Southwestern Baptist Theological Seminary at Fort Worth, Texas, to be used in the hundred thousand-dollar building now in process of erection for its Woman's Training School.

These gifts were made by the board after much earnest consideration and with the approval of its business committee Mr. A. H. Hill chairman, and of the committee on field work, Rev. J. H. Wright, chairman. The board, as is well known, does not take collections among the churches but depends upon the success of its publishing business for its operation and help as it may be able to give from time to time to the enterprises fostered by the Baptists of the South. It was appointed by the Southern Baptist Convention in 1891 and began business in Nashville without capital. Since that time it has established as a base for its own operations a plant worth over \$500,000, and has given to denominational enterprises sums aggregating over \$600,000.

The gifts made at this time, as those which have gone before, are made to establish denominational agencies, covering the entire territory of the Southern Baptist Convention, and touching many of the most powerful nerve centers in our denominational life.

In two instances the money goes into current work and dissolves, so to speak, in the annual outlay on its mission of widespread usefulness. The remainder, and by far the greater part goes into permanent enterprises and will abide through the years as permanent denominational assets with ever increasing power for the furtherance of the gospel.

J. M. FROST
Nashville, Tenn.

ANTI-SALOON LEAGUE.

Though very quiet in its operations, the league keeps eight of the best detectives in

can secure employed almost regularly; and during the year 1914, it was instrumental in apprehending, convicting and fining 189 violators of the law. These fines ranged from \$25 to \$500 and from thirty days to ninety days. Money sent to the league now under the superintendency of Dr. T. J. Bailey, will not be misplaced, but will bring a rich harvest in law enforcement and in enlightening our people on this living, burning question. Agitation and education must be pushed now while prohibition has many vantage grounds, as these are the price that must be paid for the annihilation of the manufacture, sale and use of the iniquitous liquor business. Cannot several who may chance to read these lines send to the Anti-Saloon League, Jackson, Miss., a remittance. All remittances will be thankfully received and wisely used.

THE HOME MISSION BOARD.

Condition of the Treasury at the Close of December 31st.

	1913	1914
Total receipts from the States for the general fund, from May 1 to Dec. 31.	\$120,499.62	\$98,637.84
Deficit from 1913.	21,861.78	
Apportionment made by Southern Baptist Convention for eight months.	265,832.00	317,504.00
Total receipts for 8 months, as above.	120,499.62	98,637.84
Deficit.	\$175,332.38	\$218,866.16
Apportionment for Miss. for 8 months.	20,664.00	20,664.00
Total receipts from Miss. for 8 months.	4,541.09	6,489.45
Deficit.	\$16,122.91	\$14,174.55

In the above statement the funds received for church building are not included, as was the case in former publications. It is thought best to omit these church funds in this account, because, not being included in the apportionment made by the Southern Baptist Convention, our comparisons would be incorrect.

The interests under the charge of the Home Mission Board are seriously suffering because the churches are not promptly responding to their obligations assumed by them under the apportionment made by the Southern Baptist Convention.

Respectfully,
P. H. MELL, Treasurer.

BAPTIST STUDENT MISSIONARY MOVEMENT.

A Significant Christian Enterprise.

For some time many brethren in various sections of the country, North and South alike, have felt that we needed a movement that would undertake to interest and enlist, in the most effective manner, the student bodies of our Baptist schools, and all Baptist students in state schools, throughout North America, in the glorious task of giving a full gospel message to all the world.

Many have felt recently that the time had come for the inauguration of such a movement. It is believed that we cannot properly conserve the forces of our young people, and student life in our schools, and turn it actively and effectively to the interest of world-wide missions without such movement.

Moved by such a motive an informal conference was held in the city of Nashville on May 16th, 1914, attended by twenty-six brethren. A committee appointed at this conference arranged for another conference to meet in Fort Worth on Friday, November 6th, 1914. The Fort Worth conference was attended by quite a number of college students and members of faculties, and other friends interested. After prayer and deliberation and brief addresses by several brethren, there was expressed the hearty and unanimous conviction that we should organize what it was agreed that we should call the Baptist Student Missionary Movement.

An executive committee consisting of seven members was appointed as follows: Chas. T. Ball, chairman; S. J. Porter, vice-chairman; J. B. Tidwell, Geo. W. Truett, W. F. Fyfe, Forrest Smith and Miss M. C. Tunner. This committee was authorized by the conference to prepare a constitution and to enlarge the executive committee by the selection and appointment of other members representing every section of the United States and Canada. The executive committee was also given power to appoint such secretaries as shall be needed to carry forward the purposes for which the movement was organized. The constitution provides that each triennial convention shall appoint an executive committee of seven, who shall direct the business of the movement between triennial conferences.

Let it be understood that the idea of this movement was not born of a desire for a secluded or narrowing policy on the part of Baptists. Those who are responsible for the launching of the Baptist Student Missionary Movement are praying that the Baptists of North America may be united on a worthy program for the giving of the full gospel message to the whole world. It is hoped also that this movement will aid the united Baptist forces of North America to share in the fullest possible co-operation, consistent with a correct statement and interpretation of New Testament truth, with all who are seeking the evangelization of the world.

The purpose of this movement is not to send out missionaries, but to awaken and develop, among all Baptist students in North America, an intelligent and active interest in world-wide missions. This new movement will undertake to aid all Baptist schools and Baptist mission boards in securing and training a sufficient number of students, both men and women, to meet the growing needs of the work. This will be accomplished, in part, through its mission study courses, and its distribution of mission literature, which will be made possible by its educational and publishing departments.

CHAS. T. BALL
For Executive Committee.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor, Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR, Young People's Leader, Jackson
MISS MARY RATLIFF, College Correspondent, Raymond
MISS M. M. LACKEY, Corresponding Secretary-Treasurer, Jackson
CENTRAL COMMITTEE.
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

LET US PRAY.

Friday, January 22.

For the leaders of Young Women's Auxiliaries.

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil 1:6.

Saturday, January 23.

For more Royal Ambassador leaders especially gifted for their responsibility.

"My grace is sufficient for thee; for my strength is made perfect in weakness."—II Cor. 12:9.

Sunday, January 24.

For greater individual consecration to God's work.

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5:22-23.

Monday, January 25.

That city unions be organized for mutual benefit.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."—John 15:15.

Tuesday, January 26.

That each society have a home department to enlist those who cannot attend the meetings.

"For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ."—Phil. 3:20.

Wednesday, January 27.

That there be mutual co-operation and inspiration between the societies in the same church.

"Ye also, as lively stones, are built up a spiritual house; * * * to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—I Peter 2:3.

Thursday, January 28.

For all leaders of Sunbeam bands and those who should be.

"Guard that which is committed unto thee."—I Timothy 6:20.

Will all secretaries please remember that

a report should be sent in by the very first day of February?

Dr. Lawrence urges that all contributions resulting from the week of prayer be sent to him as early as possible. The need is great.

Sisters, while you are considering other needs please remember the Training School apportionment. We do so much need to meet that.

We still have some copies of the calendar of prayer on hand. Do you not need one for your home, or for your society?

Your secretary met with the sisters of Pearl Leaf Association in Collins on the last Rally Day, December 30th. A goodly number of representatives were there. Some splendid papers were read. We missed the consecrated superintendent, Mrs. G. S. Hemeter, who was detained by a sick child; but she sent the excellent program she had prepared. Mrs. J. P. Williams, president of the Collins society, presided. One immediate result of the meeting was the donation of a number of feather pillows to the hospital. Miss Stamps says these are very greatly needed, so the blessing of "giving" as well as the spiritual feast was ours.

A copy of "Suggested Sunbeam Programs" lies on my desk. It is arranged by Mrs. Fannie Davidson Bryan and others and prepared specially for the Sunbeams of Texas, but is of course, adapted to Sunbeams everywhere. There are fifty-four programs in the book. For variety of exercise, uniqueness of arrangement, fullness of purpose and thorough practicability for its line of work, the little book surpasses anything I have ever seen. If every Sunbeam Leader will order a copy, the ever-worrying question, "What shall I do with the Sunbeams?" will be settled. Sister, order a copy at once and see for yourself. Send 50 cents to Mrs. O. E. Bryan, Waco, Tex., and the book will be sent, postpaid. All profit on the book goes into the W. M. U. fund of Texas to advance the Sunbeam cause.

Here is a part of a letter from our Miss Mallory that I am sure will appeal to every heart, especially those of us who have had the gracious privilege of hearing Miss Buhlmeier:

"You have doubtless read the pathetic appeal from Bohemia in the November Foreign Mission Journal. Miss Buhlmeier has met Pastor Novotny and one of her best helpers here in Baltimore was once a member of his church in Prague. So Miss Buhlmeier wrote to Dr. Ray and he replied that the Judson Centennial Fund hoped to secure \$500 for the Prague church and that if anyone so desired they could give to this purpose. Some of your workers have doubtless no particular field in view in giving to the Judson Centennial Fund, which you know is the foreign mission object of our Jubilate Offering. It has occurred to me, therefore, that it might be a sweet expres-

sion of our love for Miss Buhlmeier if we could pay up some of our undesignated Judson Centennial Fund pledges very soon and request that they be given up to the amount of \$500 to the Prague church. Can't you hear Miss Buhlmeier saying: 'Good! God bless you, my sisters!'

The Week of Prayer.

So many gracious messages have come to the secretary from societies in regard to the week of prayer. Wherever it was observed—and we are so thankful that it was very generally observed—it brought a blessing.

Mrs. Bridges, president of Jackson Second W. M. U., reports a blessed experience for all who attended. One sister expressed it thus: "Each time we entered the church for the service, it seemed Spirit filled."

Perhaps the following from Blue Mountain W. M. U., voices very nearly the report that comes from many:

Dear Miss Lackey:

We closed yesterday, to my mind, the most helpful week of prayer we have ever had in our society. We studied the programs as given, except we combined the programs for Friday and Saturday, as we are a busy set of women, and it is hard for us to meet on Saturday.

Sixty-seven women attended our meetings. A few of these came only one service, but the attendance fell below thirty only two days, and a goodly number of the women were in every service.

We face the New Year with renewed strength and courage and an increased desire to be used in the Master's service.

God's blessing upon you in your great work.

Sincerely,

MRS. L. L. RAY.

Summary of Work Done by Janie Sanford Y. W. A. (Blue Mountain) Past Four Years.

1910-11—Blind Girls' Home, Canton, China \$44.25; other causes, \$13.96.

1911-12—Blind Girls' Home, \$160.93; other causes, \$40.00.

1912-13—Blind Girls' Home, \$167.90; other causes \$58.00.

1913-14—Blind Girls' Home, \$265.60; other causes, \$217.60.

How I would like for every Y.W.A. in the State to note the above splendid report! Bless our dear college girls, they have not many nickels of their own to spend as they please, but they are learning the lesson of sacrifice along with other lessons in their college course. And they are teaching us by the above report just what systematic giving will do for a cause when persisted in. May many of us emulate their noble example. Thanks to their consecrated leader, Mrs. T. C. Lowrey, for sending us this summary of work.

The sympathy of the Baptist brotherhood of the South goes out to Dr. E. Y. Mullins, president of the Louisville Seminary, in the going of his mother to her heavenly home. Only the grace of the dear Lord will sustain.

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

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PROVISIONAL PROGRAM MISSISSIPPI BAPTIST MEN'S CONVENTION

Meridian, Miss., February 9-10-11.

Tuesday, February 9.

Mr. N. R. Drummond, Columbia, presiding.

7:15 p. m.—Praise service.

7:40—Words of welcome—Mr. C. C. Dunn, Meridian.

7:50—Response by presiding officer.

8:00—God's Call to the Men of Mississippi—Dr. J. L. Johnson, Jr., Hattiesburg.

8:30—The Heroic Spirit—Dr. J. T. Henderson, Chattanooga, Tenn.

9:00—What Mississippi Men Most Need, Voluntary Expressions.

Wednesday, February 10.

Morning session—Missions in Mississippi. Dr. A. J. Aven, Clinton, presiding.

9:15 a. m.—Praise Service.

9:30—Mississippi's Need of the Gospel—Dr. A. J. Aven, Clinton.

9:45—North Mississippi as a Mission Field—Rev. J. P. Harrington, Columbus.

10:15—South Mississippi as a Mission Field—Rev. Zeno Wall, Hattiesburg.

10:45—The Delta as a Mission Field—Rev. W. R. Cooper, Itta Bena.

11:15—Open discussion.

11:35—God's Challenge to Mississippi Baptists—Dr. J. Benj. Lawrence, Jackson.

Afternoon session—Intelligence. Dr. J. W. Provine, Clinton, presiding.

2:30 p. m.—Praise Service.

2:45—The Intelligent Layman—Dr. J. W. Provine, Clinton.

3:00—The Relation of Knowing and Doing—Dr. H. L. Whitfield, Columbus.

3:30—How to Promote Intelligence Among Our Men—Dr. P. I. Lipsey, Jackson.

4:00—Informal discussion of agencies and methods.

Evening session—Missions in America.

Mr. J. E. Sweaney, Durant, presiding.

7:15 p. m.—Praise Service.

7:30—The Chief Need of Southern Baptists—Mr. J. E. Sweaney, Durant.

7:45—Why a Church Building and Loan Fund—Dr. L. B. Warren, Atlanta, Ga.

8:15—Our Duty to the Immigrant—Mr. H. L. Watts, Winona.

8:45—The Mission of Southern Baptists—Dr. B. D. Gray, Atlanta, Ga.

Thursday, February 11.

Morning session—The Kingdom. Mr. H. R. Stone, Meridian, presiding.

9:15 a. m.—Praise Service.

9:30—Bible Study and the Kingdom—Mr. H. R. Stone, Meridian.

9:45—The Efficient Layman and the Kingdom—Mr. W. M. Whittington, Greenwood.

10:15—My Business or Profession as a Means of Extending the Kingdom—Mr. M. P. L. Love, Hattiesburg.

10:45—Law Enforcement and the Kingdom—Capt. W. T. Ratliff, Raymond.

11:15—Stewardship and the Kingdom—Dr. J. T. Henderson, Chattanooga, Tenn.

Afternoon session—Methods. Mr. S. R. Whitten, Jackson, presiding.

2:30 p. m.—Praise Service.

2:45—Man in God's Plan for Advancing His Cause—Mr. S. R. Whitten, Jackson.

3:00—Systematic Giving—Mr. T. M. Hederman, Jackson, Miss.

3:20—The Every-Member Canvass: (a) Preparation for It—Mr. W. E. Holcomb, Quitman.

(b) How It is Done—Mr. J. E. Byrd, Mt. Olive, Miss.

4:00—General discussion. Evening session—Work in Other Lands.

Dr. M. O. Patterson, Newton, presiding.

7:15 p. m.—Praise Service.

7:30—Presentation of Mississippi Student Volunteers—Dr. M. O. Patterson, Newton.

7:45—Our Mexican Work—Dr. R. W. Hooker, Memphis.

8:15—Why Stress the Education of Converts on Foreign Fields—Dr. J. W. Phillips, Mobile, Ala.

8:45—Resolutions and Echoes of the Convention.

9:00—The European War and Foreign Missions—Dr. M. E. Dodd, Shreveport, La.

EVERY-MEMBER CANVASS.

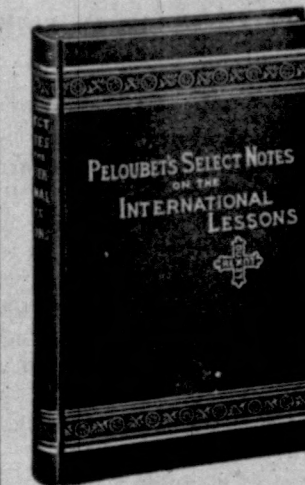
We have just finished an every-member canvass with Pastor Mayfield and his good church at Southside, Meridian, with fine results. The church received us in a true Christian spirit and the pastor gave us loyal support. Subscription for church expenses including pastor's salary, run to \$1,648.24, while the amount for missions is \$689.87, with some others yet to give. We have just organized a church at Artesia, with nineteen members, and have had two additions by experience.

We will be here for several days yet, and hope to have several other additions.

Yours,

J. P. HARRINGTON.

SUNDAY SCHOOL HELPS FOR 1915

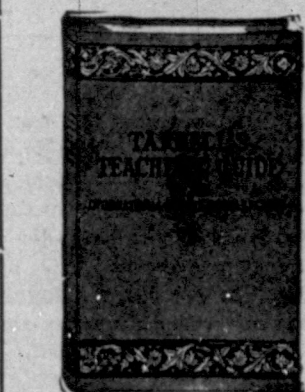


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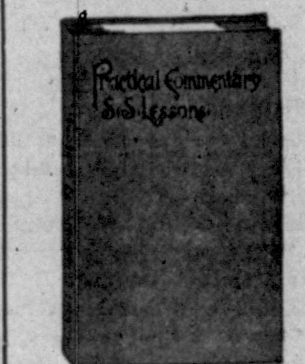


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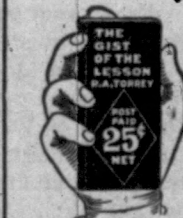
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When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and lazy. When your kidneys get sluggish and clog you must relieve them. Like von relieve your bowels: removing all the body's urinous waste, else you have backache, sick headache, dizzy spells, your stomach sours, tongue is coated, and when the weather is bad, you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water solids and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts: take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of oranges and lemon juice combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it is no longer irritating, thus ending bladder weakness.

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Pape's Diapiesin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapiesin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond.

The Lastness of Things.

This last composition elicited great applause, but Barrett looked a little crouchy, for his hair was black and not red.

"Happy Band, I thank you, and many times during the winter, when thinking of you, I will recall Longfellow's lines:

"God sent His singers upon the earth

With songs of gladness and of mirth, That they might touch the hearts of men, And bring them back to heaven again."

"I have reserved for the last to tell you about Charles Wesley, the sweet singer of early Methodism. He was one of the few writers, who could burst into songs of praise under all kinds of circumstances. His brother, John Wesley, was the founder of Methodism. One time when their meeting-house was being burned, and they were being persecuted, Charles Wesley wrote:

"Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding sacrifice
In my behalf appears;
Before the throne my surety stands,
My name is written on His hands."

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me;
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die!"

"Could there be a more magnificent picture of the death of Christ than this song presents, written by one who was persecuted for preaching the faith?"

"Happy Band, I know you will think Charles Wesley was a wonderful man when I tell you an incident of his boyhood. There was a rich man in Ireland by the name of Wesley, who had no children and after seeing Charles, wished to adopt him. Rev. Samuel Wesley, the father of Charles, was consulted and left the decision entirely with Charles, a boy of fifteen. It was a question of ease and wealth as against hardship and poverty. The boy showed what manner of man he was to be by taking the hard way and remaining with his people.

"Charles Wesley was of great help to his brother, John Wesley, and his beautiful life goes well with his earnest and devout hymns. He wrote that beautiful Christmas lyric which you hear every year:

"Hark! the herald angel sing,
"Glory to the new born King;
Peace on earth, and mercy mild,
God and sinners reconciled!"

"The song by which he is best known, 'one of the master tones of God,' is 'Jesus Lover of My Soul.' The tune 'Martyr' helps to make it extremely popular.

"One time this song saved a man's life. In 1864 in Atlanta, a federal was on night duty as sentinel, and knowing the awful danger he became fearfully frightened; trying to calm his fears, he began to sing, 'Jesus Lover of My Soul.' Many years after the ex-federal was telling this to a number of soldiers, when an ex-Confederate rushed up to him and said, 'Believe in the special providence of God? Yes I do, for I was the soldier who was ready to kill you when I heard you sing,

"Cover my defenseless head
With the shadow of Thy wing."

and I said to myself, I can't kill that man were he ten times my enemy."

"A drummer-boy, named Tom, in the battle of Chickamauga, Tenn. was so devout that he was called the 'young deacon.' This boy had neither relatives nor home. After the fearful battle was over it was known that Tom was among the dying and dead. The night wind bore the voice which they recognized to be Tom's, and it was singing 'Jesus Lover of My Soul,' and the tremulous voice died away with these words,

"Leave, ah leave me not alone,
Still support and comfort me!"

"In that City that rings loud with the praises of the King of kings may be found many of earth's sweetest singers, Cowper, Havergal, Ken, Elliott, Adams, Prentiss, Duffield, Keble, Fawcett, Wesley, Toplady, and David, the sweet singer of Israel—all in heaven's great choir, singing the one great song of Moses and of the Lamb."

CHAPTER XIV. Twilight Parting.

The last Thursday afternoon of August at Twilight!

Happy Band surrounded Aunt Rose at the depot, where she was awaiting the train to take her to Cleveland, Ohio. Each member of the band was trying secretly to hand her an envelope, for each had written her a little note of thanks, with perhaps a secret thrown in. While this was going on, Aunt Rose was openly distributing letters to each with directions to be read when alone.

We will not dare to look into any of these letters or notes, for we should never force confidence or try to unweave the heart to gratify curiosity. We can tell by the face of each recipient that they had had this privilege before and that they placed a high value on Aunt Rose's messages.

Each boy shakes her hand at parting, and envies each girl as he sees her kiss their beloved Fun Maker.

These boys and girls are at that age when hero worship forms a real and vital part of their lives. A sad day for us it is when hero worship

Build Up With 50 year tested Wintersmith's general Tonic.
The old reliable remedy for malaria, chills and fever, colds and grip. 50c.

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HOW "TIZ" HELPS SORE, TIRED FEET

Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelling feet, tired feet.

Good-bye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet. Use "TIZ" and forget your foot misery. Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any drugist or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.

dies a natural or unnatural death, too often strangled in early youth by bitter experiences.

The big engine puffs into sight. The same engine bears all sorts and conditions of men, and what a beautiful custom it would be for us to remove the hat in respect to the engineer who carries us safely through.

The bell rope swings the big bell, the steam begins to hiss, the wheels begin to move, and Aunt Rose smiles and waves from her seat at the window. Happy Band is gathered to wave back at her, loudly and bravely shouting,

"Three cheers for Aunt Rose, the leader of the Happy Band!"

"Rah, Rah, Ree,
Who are we,
Twelve true singers, don't you see?"

"Rah, Rah, Ray,
What do we say,
Happy Band, Happy Band wins the day."

(The End)

For Weakness and Loss of Appetite
The Old Standard general strengthening tonic, GUY'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c

BOOKS CHEAP.

You may get the following popular books, clothbound, from The Baptist Record for twenty-five cents, plus five cents for postage: "St. Elmo," "The Deer Slayer," "Robinson Crusoe," "David Copperfield," "Hans Brinker," "Last of the Mohicans," "The Little Minister," "Evangeline," "The Prairie," "Aesop's Fables," "Pilgrim's Progress," "Miles Standish," "The Pioneers," "Little Lame Prince," "Kit Carson," "Crucifixion of Philip Strong," "Christmas Stories" and many others.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

THE SOUTHWESTERN SEMINARY.

Christmas passed over quietly at the seminary. A number of the brethren whose homes are near enough, spent Christmas at home. Some spent the time on their respective fields of labor. A good many remained at the seminary and also at home if you will allow us to apply that Scripture, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head" to preachers. They are and probably ought to be the Levites. "They shall have no inheritance among their brethren; the Lord is their inheritance, as He hath said unto them."—Deut. 18:2.

Brother J. W. Lancham held a meeting Christmas week at Pickwick. There were seven conversions. This is the second meeting Brother Lancham has conducted here, and the church has invited him to conduct another in the summer.

Brother W. F. Hutson spent Christmas with his brother in Brownsville. Brother S. B. Culpepper is the proud father of a new ten-pound boy.

When this letter is read it will be just on the eve of what many of us are hoping and praying may be a great and glorious meeting at Clinton. Our own beloved L. R. Scarborough, who is acting president and

SAGE TEA PUTS LIFE AND COLOR IN HAIR

Don't stay gray! Sage Tea and Sulphur darkens hair so naturally that nobody can tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been anointed.

Those whose hair is turning gray becoming faded, dry, scraggly and thin have a surprise awaiting them because after one or two anointments the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

teacher of evangelism in the seminary, is to do the preaching. Dr. Scarborough's earnest, consecrated life is probably best known by those on Seminary Hill, and his burning zeal and untiring efforts for the salvation of the lost are best known by those who visit the mission stations of Fort Worth and hear his earnest pleading with the unsaved to accept Christ, but he is known and loved throughout Texas and in many other states for these same qualities. The Lord has greatly blessed his efforts in the past and we trust it may be so in this meeting.

While he and the good people of Clinton are laboring and praying we are sure that the prayers of mothers and fathers and Sunday School teachers and pastors all over the State will ascend to the throne of God on behalf of sons and daughters and pupils and the unsaved of other congregations who may be in Mississippi or Hillman College now. We believe that these prayers may go even further and that many prayers may be made that many of our young men and young women of these colleges may be impressed that the Lord wants them to give themselves to lives of service and that they may surrender to His will. We trust that every Christian who reads this will join us as we shall pray for this meeting.

I am yours in the Master's service.
C. C. BRISCOE.

SOUTHWESTERN BIBLE CONFERENCE. Shreveport, January 24-31.

The conference program is about complete. It calls for five general lectures daily and nine study classes. The lectures will cover a wide field. Dr. S. J. Porter on Bible exposition; Dr. J. B. Lawrence, Dr. G. W. McCall on inspirational themes; Dr. R. P. Mahon, Dr. R. L. Baker, Dr. G. H. Crutcher on missions, with stereopticon views each evening; Dr. Powers on education; Deacon Duke and Judge Moss on Christian business.

The class work, which in previous conferences has been so eminently satisfactory, will be enlarged. Dr. Crutcher, Dr. Mahon and Miss Lackey will conduct mission study classes from 10 to 11 each morning.

From 4 to 5 each afternoon there will be six classes, as follows: Normal Manual, J. B. Moseley; Graded S. S., E. K. Shults; After Primary, What?, Mrs. Maude Abner; B. Y. P. U. Manual, C. S. Leavell; Winning to Christ, M. E. Dodd; The School of the Church, G. H. Crutcher.

There were about 300 visitors present last year from nine different states, and the indications are that the attendance will be much larger this year.

We again offer entertainment on the Harvard plan.

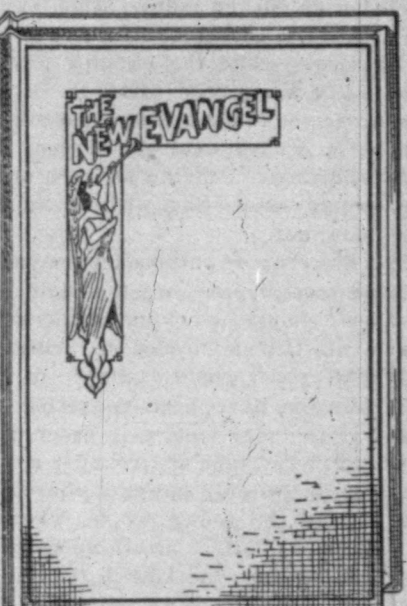
Write us that you are coming.
M. E. DODD, Director.

BUSH-BAGGETTE.

Sunday morning, January 10, at 10 o'clock, at the home of the bride Mr. Otis Bush, of Pinola, and Miss Alma Baggette, of Weathersby, were united in the holy bonds of matrimony. Their friends wish them much prosperity and happiness. Rev. J. A. Barnhill officiated.

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I enclose \$.....

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Listen to me! Take no more sickening, salivating calomel when bilious or constipated. Don't lose a day's work! Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour just take a spoonful of harmless Dodson's Liver Tone on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful tonight and if it doesn't straighten you right up and make you feel fine and vigorous by morning I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick. I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

CLOSING OF A TWELVE YEARS' PASTORATE.

In January, 1902, I began work as pastor of the Baptist church at Chalbeate, Tippah county. This is a school town, out about two miles from Walnut, on the Mobile, Jackson & Chicago railroad. Our relation as church and pastor continued continuously for twelve years, except 1910, until the third Sunday in this month. During this time 162 were added to the church, 160 of whom are still living. During this time seventeen have died, and all but three of them were more than forty years of age. The present membership of the church is about 200. Nearly three-fourths of this number are members who came into the church during my pastorate.

The church has grown apace in general benevolence through these years and has maintained its fine standard of citizenship, with but few modern innovations. No finer set of young people can be found, with but few of modern society ideas. They are a very sensible class of young people and are fine church goers.

When I became pastor there Messrs. Ernest and Hubert Collins Mississippi College boys, were co-principals of the school. They were fine school men and fine Christian young men, and invaluable to the church.

Following these gentlemen, came the McKinstreys, Blue Mountain people, imbued with the spirit of their surroundings, and bought the school property. For several years they gave to the people a school that ranked with the best schools of the country. These were J. J. McKinstrey, principal, and his sisters, Misses Maude, Eula and Ellen. The latter two are now teaching in the Tippah County Agricultural High School, recently located there. J. J. McKinstrey is principal of the Ripley High School, and Miss Maud is a member of the Blue Mountain faculty.

These are all children of a Baptist preacher, and yet some people say that preachers have the worst children of anybody. This has always been a slander on preachers and their families, and yet some people still believe it.

Prof. R. E. Stewart is principal of the present institution. Mrs. Stewart (née Miss Ruth Adams) is matron and music director. He is a Mississippi College man and she is a Blue Mountain lady. Their denominational affiliation is at once apparent.

The other teachers consist of the Misses McKinstrey mentioned above and Misses Clara Thompson, Mary Winborn and Clara Rucker, Blue Mountain girls and Baptists. Miss Maude Holmes, though not a Baptist, is a Blue Mountain girl. Prof. E. C. McReynolds is an A. and M. man.

This is a new enterprise, but has started off well under its present management.

Brother Jenkins, who will be located at Ripley, will give half time to this church. I wish for both the church and pastor a pleasant and profitable year in the Lord's work.

At no time during the twelve years of my pastorate did either the pastor or the church ever feel the need of adopting worldly devices to draw the people to the house of God. There

was seldom a service that the large house was not well filled, regardless of the weather, and there was no sidewalk leading to the church, and many came some distance through the country. The children came to Sunday School and remained through the preaching service. They did not know anything else but to remain. They had not been spoiled by being allowed to go home after Sunday School, to romp, roam and do as they pleased, while the parents very devoutly worshipped God (?). I have never yet found out how parents can be in a devotional spirit when their children are running at large on the streets, associating with whom they know not.

Sincerity of purpose on the part of the worshippers and the plain, earnest, simple preaching of the gospel is all that is needed to bring and hold the people. Some of our churches have been converted into v. ritable play houses, in order to entertain and hold the younger set. If this is the only power a church has to hold the young people, when the world can offer something more attractive than the church, it will get them. Besides, if we cultivate a morbid spirit of fun and pleasure in our young people, the attractions on the outside will be all the stronger to draw them away from the house of God. Many churches have unwittingly formed a partnership with the world in creating a taste and appetite for pleasure. Very soon we shall find them to be "lovers of pleasure more than lovers of God." Then the church entertainment will be altogether too tame for them. The theatre, the ball, the race track and the various forms of sport will be resorted to, to satisfy their morbid cravings for pleasure started by the church entertainments.

It will be hard to develop reverence for the house of God, when we convert it into a theater of pleasure. The Sunday School teacher will find his problems multiplying, when the children get the idea thoroughly fixed in their minds that going to the Lord's house means recreation and pastime, and that it is a good place to have a good social pastime.

We would do well to watch some of the tendencies of our time. As we sow so shall we reap. And rest assured the reaping time will come. W. I. HARGIS.

University, Miss.

We have just received a copy of the Seed Catalog of Arthur G. Lee, Seed Merchant, Ft. Smith, Ark., for 1915, and wish to compliment this firm of their beautiful book. Mr. Lee has been in the seed business in Ft. Smith sixteen years and has succeeded in building up a very large and satisfactory business, which has increased every year. Such business can only be increased by fair dealing and good seed.

REPORT OF COLUMBUS FIRST CHURCH S. S. FOR 1914.

Officers	7	\$121.20
Adult Dept.	23	82.52
Intermediate Dept.	58	156.78
Junior Dept.	66	160.15
Teacher Training Class	8	5.00
Baraca Class	38	101.54
Philathea Class	22	38.66
Primary Dept.	52	87.26
Beginners Dept.	26	32.38
Home Dept., enrollment of 200		35.82
Cradle Roll, enrollment of 65		

Total 300 \$821.31
Other sources 20.36

\$841.67

Average collection each Sunday \$ 15.56

Total by each scholar for the year average 2.70

Each scholar, per Sunday05

Per cent attendance 75

Disbursements.

Baptist S. S. Board	\$249.97
Floral offerings	6.00
Doors, tables and blackboards	66.43
Printing cards, etc.	43.55
Orphans Home	120.00
State and County Conventions	55.00
Janitor and ice	31.10
Organist	60.00
Baptist Building Fund	6.06
American Bap. Pub. Society	23.52
Missions	206.36
Articles for Xmas stockings	4.40

Total \$872.39
Cash on hand, Jan. 1 \$ 70.72
Collections 841.67
\$912.39
Less Disbursements 872.39

Cash in Bank Jan. 1, 1915 \$ 40.00
W. N. Puckett, superintendent; E. C. Chapman, assistant superintendent; Dr. P. L. Berry, assistant superintendent; G. Goree, secretary; Miss E. L. Terry, assistant secretary; Miss Nelle Sanders, assistant secretary; Miss Olive Sanders, organist.

SUMMARY OF A MISSISSIPPI COUNTRY PREACHER'S WORK FOR 1914.

The following activities were with one church, and the preacher not above the average.

Sermons preached	43
Public addresses	3
Funerals attended	12
Visits made	113
Marriages celebrated	2
Attendance Sunday School	49
Attendance prayer meeting	43
Attendance W. M. U.	2
Attendance other worship	50
Letters and cards written	660
Income—	
Salary from church	\$ 161.92
Marriage fees	8.00
Farm rents (taxes and nec.)	

How To Make the Quickest, Simplest Cough Remedy

Much Better than the Ready-Made Kind and You Save \$2. Fully Guaranteed

This home-made cough syrup is now used in more homes than any other cough remedy. Its promptness, ease and certainty in conquering distressing coughs, chest and throat colds, is really remarkable. You can actually feel it take hold. A day's use will usually overcome the ordinary cough—relieves even whooping cough quickly. Splendid, too, for bronchitis, spasmodic croup, bronchial asthma and winter coughs.

Get from any druggist 2 1/4 ounces of Pinex (50 cents worth), pour it in a pint bottle and fill the bottle with plain granulated sugar syrup. This gives you—at a cost of only 54 cents—a full pint of better cough syrup than you could buy for \$2.50. Takes but a few minutes to prepare. Full directions with Pinex. Tastes good and never spoils.

You will be pleasantly surprised how quickly it loosens dry, hoarse or tight coughs, and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough.

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To avoid disappointment, be sure and ask your druggist for "2 1/4 ounces Pinex," and don't accept anything else.

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The Pinex Company, 257 Main St., Fort Wayne, Ind.

essary repair expenses (ut)	133.15
Sale one cow	40.00
Oats harvested, 70 bu. @ 65c per bu.	45.00
Sweet potatoes made, 40 bu. @ 35c per bu.	14.00

Total income \$ 402.07
Contributions to the work, including expense to conventions, etc. 83.71

Yours truly,
A. AMAN, H. P.

B. J. LEONARD

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CABBAGE PLANTS

Frost Proof varieties. Early Jersey and Charleston Wakefield, Succession, Sorbohead and Flat Dutch. Prices \$ 5.00, 75c, 1.00, \$1.25. Lots over 5,000, \$1.00 per 1,000. By mail, postpaid, 500, \$1.00. Ready now. Our plants are field grown, strong and hardened. Order from us. Satisfaction guaranteed.

THE JEFFERSON FARMS, Albany, Georgia.

S. S. CONVENTION.

Our Sunday School Convention (northern division) of Mississippi Association, met at Little Springs, Franklin county, the fifth Saturday and Sunday in November, 1914, and because of bad weather very few attended on Saturday, but had a good size congregation on Sunday. The officers, Brethren W. E. Young, president, and Carey E. Young, secretary and treasurer, played a great part in making the meeting a success.

"The Essentials of a Christian Life" was discussed by Brethren W. E. Young, J. H. McGehee, J. C. Jones and T. R. Godbold; all gave inspiring talks.

On Sunday morning Miss Lizzie Stewart, of Liberty, read an essay on "Should Parents See That Their Children Are in Sunday School?" This was the best essay we have heard read on this subject.

We also had an excellent essay on "Influence of a Christian Home," by Miss Ella Godbold. How we did wish that every parent in our association could have heard this essay. Brother F. E. McGehee followed with a discussion.

Prof. J. C. James, of Gloster, discussed "The Laymen's Movement" with much interest to all. Brother Jones will look after this organization in our association. The talks on "Pastor's Duties to Sunday School," by Rev. Jas. A. Chapman, and "The General Southern Baptist Convention," by Rev. B. L. McKee and Dr. G. S. Dobbins, were all excellent. Dr. G. S. Dobbins gave us his lecture on "Sunday School Equipment" in such a forceful way that we were all charmed! We would like to see Brother Dobbins' lecture in The Record, so many might be helped by reading it.

Rev. B. L. McKee discussed "The Grouping of Churches." Brother McKee showed the feasibility and wisdom of churches co-operating in securing a pastor in their midst. If this were done then in a large measure "the country church problem" would be solved; then the country church would be equal, if not ahead, as to its purity, activity and efficiency compared to their advantages. Let us hear from Brother McKee through The Record on this subject.

The convention will meet with Mars Hill Sunday School the fifth Sunday in January, 1915.

JAS. A. CHAPMAN.

KENTWOOD, LA.

We have just closed a great meeting here at the Baptist church. Rev. C. H. Mount, of Shreveport, La., conducted the music. The pastor did the preaching. Rev. Mount is one of the very best gospel singers in the South. He sings the gospel with wonderful soul-stirring power. He will be long remembered by the people of Kentwood for the good he did while among us. Any preacher or church wanting a singer to help in meetings could not make any mistake in getting him. He is also a strong preacher and a good personal worker. We had a great meeting considering the hindrances. The pastor was called away right in the midst of the meeting to the bedside of his

father. Then the weather was not favorable, raining part of the time. We had great congregations every night, and on Sunday night we could not seat the people who came, notwithstanding the fact that we can seat 700 people.

Last Sunday morning (December 6th) the pastor preached his first anniversary sermon as pastor of the Kentwood church. There were about 600 people at this service. During the past year the Lord has blessed the church in a wonderful way, 180 members having been added to the church during the year. Over 100 were received by baptism. The Sunday School has grown until now we have over 400. The attendance at prayer meeting has increased until some times now it looks like preaching service. The congregations at church services have grown until now we cannot seat the people who come on Sunday nights. Crowds of people are turned away every Sunday night when the weather is favorable. The W. M. U. has also made great progress. They have about seventy members now. We had the plans for a new church that would seat a thousand people just finished and ready to let the contractor when the war broke out and some of the brethren took "cold feet" and so the "war cry" has interfered with the building of the church thus far. But we still have faith and hence we are still working at it. The W. M. U. raised near \$100 last week on the new church. They say that this is one time "Old Buck" will be pushed out of the gap, even if the women have to do it. But I am glad to say that if there are any "bucks" in the gap here I don't know it. This is a noble band of workers. Pretty good army, too—over 500 members.

I still think of Mississippi and the brethren there. Pray for me that the Lord may use me for His glory.

R. R. JONES.

A TOKEN OF AFFECTION.

The little church of Oak Grove in Bonita, a suburb of Meridian, on last Sunday presented to their pastor a handsome and substantial token of appreciation in the form of a set of silver table spoons. This was the nearest visit of the pastor to the holidays, hence the presentation at this time.

This is a most excellent little church. We have one of the best Sunday Schools for its size anywhere to be found. We have some of the best men and women it has ever been my pleasure to work with. They are always ready to do their best in everything that is for good. We received three into our fellowship last Sunday night, notwithstanding the inclement weather. They pray for their pastor and strengthen his hands for the work. May God greatly bless their efforts.

Their affectionate pastor,
H. C. JOYNER.

DID HE DO RIGHT?

I get the following from the Times-Picayune, of New Orleans:

"New York, Jan. 12.—An order for two million dollars' worth of shrapnel to be used in the war in Europe has been rejected by the

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Send for Catalog.

J. W. Provine, Ph. D., LL. D., Pres.

CLINTON, Hinds County, MISSISSIPPI

TERRY W. M. U.

The Terry W. M. U. observed the week of prayer and feel greatly benefited and revived. Each meeting during the week was in a different home and by different leaders.

The meetings were better attended and much more interest manifested than at any previous meeting.

Members of other denominations attended every meeting. Our Christmas offering for China amounted to \$12.50, which we forwarded to Dr. J. B. Lawrence.

We feel greatly encouraged and are already looking forward to the March week of prayer.

MRS. WILL T. HEAD.
Cor. Sec'y Terry W. M. U.

A NEW PASTOR.

I desire to introduce through your paper to the brotherhood of the State the new pastor at Booneville, Rev. L. A. Parker.

Brother Parker came, preached for us, mingled with us and captured us, and we are all delighted to be captured. We feel that no church in the State, anywhere near our size, has a better pastor and preacher than we have.

Brother Parker is a native of North Carolina, is an A. B. graduate of Wake Forest College and a Th. M. of the Southern Baptist Theological Seminary, and we are congratulating ourselves upon securing him as our pastor. Brother Parker will accompany me to the men's meeting at Meridian in February.

Fraternally,
A. J. McINTYRE.

Summit, Miss.

Mississippi Woman's College

We are now in the midst of our third session with increased attendance and greatly improved equipment. Our new Administration Building is the last word in college architecture. In addition to regular college courses the students are trained in denominational, church and Sunday School work. If you desire your daughter to receive a standard college education, to be developed in Christian graces, to be a more loyal because a better informed Baptist, send her here.

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J. L. JOHNSON, Jr., President, Hattiesburg, Miss.

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If you care for heavy hair that glimmers with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

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Grown in the open air on the sea coast of South Carolina. Large, strong plants. Prices, 1000 for \$1.25; 5000 for \$4.50, or 10000 for \$7.50. Enclose money order. Address The Meggett Plant Co., Box J, Meggett, S. C.

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Six of the finest Norway Maples, delivered to you, express paid, for \$3. One of the best and most popular shade trees. All thrifty, well rooted—first quality stock, 6 to 8 feet high. Only a limited number can be sold at this special price. Order now. We are altogether pleased with our trees.—Mrs. M. M. Hench, Gen'l Supt. Boydton Institute, Boydton, Va. Get our catalog and other special offers in shade and fruit trees and ornamentals. Howard Nursery Co., Box 266F, Stovall, N. C.

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American Baptist Publication Society
514 North Grand Avenue
ST. LOUIS, MO.

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

January 31, 1915.

THE BIRTH OF SAMSON.

Judges 13:8, 16, 24, 25.

Introduction.

During the hundred or more years which intervened between Gideon and Samson, the prosperity of Israel varied in proportion to their loyalty or disloyalty to God. In every instance of their forgetting God, He gave them over into the hands of their heathen neighbors until their cries indicated their true repentance. It is interesting to note that in God's choice of His people's deliverer, He chose the MAN regardless of his ancestry, "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Notwithstanding the truth of the above statement, it is to be noted that in the economy of God's dealings with men especially in His choice of leaders, there is always resident in the one chosen an innate nobility which in testing times is sure to be displayed. The special character of this nobility depends upon the stage of human development which in turn has much to do with the character of its activity. But with it all there is an abiding friendship between God and His chosen instrument. Out of this friendship grows a genuine sympathy, the very force that enables one to get out of self and to enter into another; that enables one to learn to love all kinds of nobleness, hence is kept in touch with the great author of perfect nobility.

If it be true that friends are born, not made, then the man around whom this lesson revolves was God's friend from the beginning of his existence whose faith was based upon an inevitableness of his providential mission in life, and so long as his soul was bound by a personal attachment to God, so long had he his life fixed in the eternal, but as soon as through a moment of weakness he yielded to the request of his unfaithful wife, he became hopelessly involved in trouble. There is no trustworthy strength detached from God. The only guarantee of strength is spiritual kinship, for we read, "Whoever shall do the will of my Father in heaven, the same is my mother and sister and brother."

It is worthy of note that Israel's greatest judge was of the tribe of Dan which means judge or judgment, as is seen from Gen. 30:6, "And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son; therefore called she his name Dan," and it is no great stretch of the imagination to see a

reference to Samson in Jacob's dying blessing, "Dan shall judge his people as one of the tribes of Israel."—Gen. 49:16.

Lesson Teachings.

Man and Prayer.—The term, prayer, is too often used in a thoughtless or flippant way. One of the definitions of the word is "The act or practice of praying to or supplicating the Divine Being; the offering to God of adoration, confession, supplication and thanksgiving; communion with God in devotional exercises." With this meaning in our minds we can understand the force of Mr. Paley's words, "Prayer will either make a man leave off sinning, or sin will make him leave off prayer."

If every parent were in such attitude to God as to enable him to truly pray Manoah's prayer, the personnel of the next generation surely would be such as to indicate the immediate coming of the millennium. And this is the duty that is really incumbent upon parents. The greatest responsibility ever imposed on a human being is to rear a child. "A body that don't get started right when he's young ain't got no chance" (Huckleberry Finn).

God and Prayer.—God is a prayer-answering God. This God's people know from personal experience. The ungodly know it from observation. "God hearkened to the voice of Manoah." Doubtless, the answer to Manoah's prayer did not come just as he thought it would, but the course which he took thoroughly indicates that he recognized his wife's conduct as in accordance with such an answer. It is interesting to note that his wife was alone when the angel appeared to her. We have our sweetest communions when alone with God, and we are never less alone than when alone, if God be with us.

Man and Home.—The woman was alone in the field, and when the angel appeared unto her, she made haste and said to her husband, "The man hath appeared unto me." "Manoah arose and went after his wife." One of the charming things of the home is not so much wealth, not so much culture and refinement, as valuable as these are, but perfect confidence existing between a man and his wife. There can be happiness in a home consisting of only a simple hut, if in it perfect confidence reigns, but there is no peace to be had in a palace where confidence does not rule supreme. Here is the place to practice temperance in its full significance—temperance in eating, temperance in pleasures, temperance in speech, and temperance to the extent of total abstinence from intoxicating liquors.

Parent and Child.—"How shall we order the child?" Notice the idea

of partnership in these words of Manoah. "How shall we order? Let not either parent shirk the responsibility of giving all due attention to the best welfare of the children. A wealthy lawyer once said to my sister, 'I have had my heart too much set on money-getting to look after my boys. I see too late my mistake.' Temperance in the pursuit of wealth would have guaranteed to him more time to the proper rearing of his children, and to see his boys self-sustaining in their chosen vocations would have given him a far greater satisfaction than to bestow upon them large inheritances which they perhaps will not be able to take care of.

Blessings and Gratitude.—"Let us detain thee that we make ready a kid for thee." Here we see Manoah displaying a sentiment of kindness or good will to a benefactor, and a disposition to make a suitable return for what he considered great services received. He is actually carrying out in practice what Paul suggests in I Thess. 5:13, "And to esteem them very highly in love for their work's sake." The angel refused to eat of his bread but directed him to offer it to Jehovah. Though we, like angels, cannot live without eating and drinking, yet we may even so do this as to glorify God, and "so turn even our common meals into sacrifice." This is the true interpretation of the religious life, as expressed in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God and Samson.—The instruction of God to the mother of Samson is very significant. She is to observe all the rules of diet that are enjoined upon the Nazarite. She is to "drink no wine nor strong drink, neither eat any unclean thing." Blessed is that boy or girl who has sober and careful parents. It is just as much intemperance to over eat as to indulge in strong drink, though it may not be so disastrous. Notice that this mother though not a Nazarite, was to keep the rule applicable to the Nazarite. Such being the deliverer's mother, he himself must be in the strictest sense devoted to God and to exemplify his mission on all occasions. Samson's mission was to deliver Israel. It is well to impress upon the class that, to be devoted to God and to deliver Israel compel activities which bless humanity. Indeed, there is but one way to serve God—to serve humanity. No recluse can bless his fellows. Unless his influence reaches out to those about him, he cannot serve them, and hence cannot serve God. A sober, healthy man devoted to the service of God is one of the greatest blessings God ever bestows on a community.

DEATHS

HENRY F. NUTT.

Hearts and homes were saddened in Union on Wednesday, December 9th, on the reception of the news of the death of Brother Nutt. He had stuck a nail in his hand, from which he took blood poison, and the sad result followed.

Brother Nutt was a consecrated Christian man and a great comfort and encouragement to his pastor and all Christian workers. He will be greatly missed in all departments of the church work as well as every progressive movement in the town. He was wise, generous and liberal in all his dealings.

He leaves a young wife and two little ones, besides a host of relatives and friends to mourn his going.

His pastor,
H. C. JOYNER.

ROBERT A. POOL.

On Sunday morning, November 1st, at 6:30, Brother Robert Pool breathed his last. He had been in bad health for some time and his going was not unexpected. He was laid to rest in the cemetery at Union on Monday morning. The whole town turned out to his funeral.

Bob was greatly loved and honored by all who knew him. He was teacher in the Sunday School and a great helper in all the work of the church. The church and the whole town will greatly miss him.

He leaves a sister, two brothers and a host of friends and relatives to mourn his departure.

His loving pastor,
H. C. JOYNER.

J. E. ALDRIDGE.

On the morning of November 28th Brother J. E. Aldridge passed to his heavenly home. He was converted late in life, having been baptized by the writer in August, 1913. His Christian life, though brief, was full of hope and good works. All men spoke well of him. His presence was a blessing to any company. He was a man with a high sense of right, always expecting more of himself than anyone else. He leaves a devoted family to mourn his going away.

W. J. DERRICK.

J. H. QUINN.

Last Monday morning, January 11, 1915, Brother John Quinn was found dead in his bed at his country home, five miles east of McComb. He had been in feeble health for some time, but no one believed the end was so close by. He was a member of the East McComb Baptist church, was a staunch friend of his pastor and was a messenger to the meeting of the Bogue Chitto Association 1st September. He was a Confederate soldier, in a company made up at Summit; was 69 years old when God called, and was prepared to go. He leaves a wife, a most excellent lady, and eight splendid children—five sons and three daughters. Elder J. B. Quinn, of Tylertown, is the oldest son.

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Printed from large, clear Pica type, with Family Record, and Maps. This Home Bible is new and very desirable for everyday use in the Home, containing all the advantages of a Family Bible in a compact size that can be easily handled with Record for births, marriages and deaths. This is the best Bible obtainable for Old Folks who need extra large clear print and a light-weight book. The exact size of Bible when closed is 5 3/4 x 9 inches.

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SPECIMEN OF TYPE

The natural and I. CORINTHIANS, 13. mystical body.
cause I am not the hand, I am 25 That there should be no
not of the body; is it there schism in the body; but that
fore not of the body? the members should have the
16 And if the ear shall say, same care one for another.
Because I am not the eye, I 26 And whether one member

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The funeral services were held at the Summit Baptist church, conducted by Pastor Lane and assisted by Elder I. H. Anding, a life-long friend, and Elder Madison Flowers, pastor of Summit church; after which his body was placed to rest in the Summit cemetery where sleep several generations of the Quinns. Blessings on the dear wife and children.

J. H. LANE.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, little bowels without gripping, and you have a well, playful child again. Ask your druggist for a 5-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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PERFECT PLANTS AT NO EXTRA COST

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Rev. V. C. Neal, of Ft. Smith, Ark., has been called to the pastorate of the First church, Morrilton, Ark. He enters the work at once and was warmly greeted.

Rev. J. C. Richardson, who has been with Clarke Memorial College for some time, has accepted a call to the Second church, Columbus. He is spoken of as a good preacher.

Pastor A. L. Crawley, of Parkland church, Louisville, Ky., has resigned after four years' successful work. He will resume work in the seminary, taking the Th. D. degree this session.

Rev. P. C. Schilling has resigned the church at Bristow, Okla. He says his coming to that church was of the Lord and his going is of the Lord. He is open to a call to any field that wants a pastor.

Our good secretary of missions, Dr. J. Benj. Lawrence, is one of the lecturers at the Southwestern Bible Conference, Shreveport, La. The people who hear him will get something good and helpful.

There seems to be a great revival among the British soldiers. The Pocket Testament League is working among them. About 10,000 have accepted pocket Testaments and signed the league pledge to read a chapter each day. Many of them have already accepted Christ as a personal Savior. Charles Alexander, the great gospel singer, is working among them.

NEWS IN THE CIRCLE MARTIN BALL

Rev. McKay Smock, of New York City, was called to the church at Tuscumbia, Ala. He accepts and enters the work at once. Pastor W. P. Reeves, who did good work at Tuscumbia, has moved to Birmingham.

The Delta Workers' Conference will meet with the Tunica church, January 29-31. A splendid program has been prepared and a large attendance is expected. We cordially invite all our general secretaries to be present.

The congregation at Clarksdale filled the auditorium last Sunday morning. The Sunday School was large and interesting. The Holy Spirit seemed to be leading in the worship. We are pleading with the Lord for a great revival.

We acknowledge with gratitude a beautiful Christmas remembrance from Editor Frank Willis Barnett, of the Alabama Baptist. He is giving the Alabama brotherhood a most excellent paper. It ought to go into every home in the State.

The Bellevue avenue church, Memphis, of which Dr. H. P. Hurt was so long the efficient pastor, has called Dr. R. M. Inlow, who is now secretary of missions in Arkansas. His acceptance would add much to the preaching force of Tennessee.

Dr. J. B. Gambrell is of the opinion that to concentrate all the work of the Southern Baptists in one place, with one board, would be disastrous. The conditions and circumstances are not favorable. These are different from those in any given state.

The board of trustees of Southwestern Baptist Theological Seminary is called for the purpose of electing a successor to Dr. B. H. Carroll. Dr. Lee R. Scarborough is now acting president. We suppose they will select him as permanent president.

We are pained to learn of the death of the oldest daughter of Col. O. C. Barton, of Paris, Tenn. Brother Barton is a prominent layman in his state, and is active in all the work of the denomination. He is very liberal in his support of the cause.

"Billy" Sunday is carrying everything before him in Philadelphia. It is said he has a choir of 2,000 voices and an audience of 30,000, and many others clamoring to get in. The collections last Sunday amounted to \$7,500. He scored hypocrisy in the churches.

The annual series of meetings in Baylor University, Texas, will be conducted by Dr. Geo. W. Truett. Preparations are being made for the meeting. The student activities are suspended and only the lectures are given during the meeting. It will last two weeks or more.

Brother James H. Bond and wife, Mary C., celebrated the fiftieth anniversary of their married life, January 5th, at their home in Nashville, Tenn. They are the parents of Rev. A. R. Bond, so well known and loved in Mississippi. May they be spared many more years to enjoy their happy union.

The new year opens with great possibilities, but heavy responsibilities. Every pastor in the State, and all the laymen should realize the task before us. We have a great leader in our secretary, and we must all stand by him nobly. State, home, foreign missions, education and the orphanage must not drag.

Dr. E. M. Poteat, president of Furman University, should be a happy man. His three preacher sons were with him Christmas. The eldest, Gordon, preached for Dr. Quick, of the First church, Sunday morning. The other two boys are preparing themselves for workmen in the kingdom. Gordon will go to China.

Let me tell you something: The good women of the Clarksdale church entered the pastor's home last Thursday and literally covered the dining table with good things to eat. There seemed to be everything from toilet soap to Malaga grapes. How grateful and yet humble we feel. It means to us more work and better work.

Pastor L. R. Burress is succeeding well with the Second church, Jonesboro, Ark. Recently he has been invited to preach in the afternoon at the Third church, which he has agreed to do until they can secure a pastor. The First church, Dr. E. E. Dudley, pastor, is progressing nicely with his \$40,000 house of worship.

The church at Tutwiler last week ordained two deacons, D. W. Fite, former mayor, and I. P. Halley, recently from Chattanooga, and a good worker. The sermon was preached by Rev. J. P. White, of Sumner. The presbytery consisted of Deacon Stroud, Rev. S. P. Ferguson, Rev. J. P. White and Pastor J. A. Ousley.